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Gooch

Sermon preached before the Honourable House of Commons

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A

SERMON

Preach'd before the Honourable

Houſe of Commons,

AT

St. *Margaret's Weſtminſter*,

ON

Wedneſday the 30th of *January*, 1711.

BEING THE

ANNIVERSARY FAST.

For the *Martyrdom* of

KING *CHARLES* the Firſt.

By *THOMAS GOOCH*, D.D.
Fellow of *Gonvil* and *Caius* College in *Cambridge*, and Chaplain to the Lord Biſhop of *London*.

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Jovis 31°. die Januarij 1711.

ORdered, *That the Thanks of this House be given to Dr.* Gooch, *for the Sermon by him preached before this House Yesterday at St.* Margaret's Westminster; *and that he be desired to Print the same: And that Mr.* Cotton, *Mr.* Windsor, *and Mr.* England *do acquaint him therewith.*

PAUL JODRELL,
Cl' Dom' Com'

PSALM XI. 3.

If the Foundations be destroy'd; what can the Righteous do?

I Shall not trouble this Honourable Audience with a Scrupulous Enquiry, what was the Occasion of Penning this *Psalm*, or what the certain Intendment of the Words before us. Whatever was the Reason of composing it; the Time of using it, in the publick Service, was after *David*'s coming to the Crown, in Remembrance of those many Struggles and Convulsions, that had happen'd in the *Jewish* State. And whatever Variety of Senses, the Text may be suppos'd to bear, that which is the most obvious and natural, and therefore likely to be the truest, does best agree with the Mournful Solemnity of *this Day*. For, if the Word, *Foundations*, has Respect to the Civil or Religious Rights, and Establishment of any Nation or People, surely Nothing could give the Royal Composer of this *Psalm* a more astonishing Idea, than the Thoughts of those *Foundations* being struck at, and thrown down: when all those Laws both Sacred and Civil, which were design'd, as so many Fences and Securities, to Mens Estates and Liberties, to their Lives and Religion, shall themselves be laid waste and trampled on, or made to truckle to the arbitrary Wills of those,

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in whose Way they stood. In such a Case as this, well might the King of *Israel*, who knew what it was to be subject to Governors, as well as to Govern; what to be bless'd with Loyal, as well as plagu'd with Rebellious Subjects; Well, I say, might He, under the Terror of such an Apprehension, put that sollicitous Question: *What can the Righteous do?*

Thus we see the Royal *Psalmist* miserably perplex'd (whether his Case were actual or suppos'd): and yet such a Case, as that, which we now enter our solemn Protest against, and humble our selves for, He could hardly put or foresee. He might imagine a People dissolute in their Lives and Manners, unwilling to be controll'd and subjected to Laws; but He could scarce suppose a Nation so abandon'd as to cancel by main Force the Laws, by which they were protected. He might believe a Kingdom corrupt enough to complain of wholesome Discipline as too severe, and call for Redress of Grievances, when none they felt: but it could never enter into his Thoughts, that a Sett of Men should be desperate enough, at once to destroy the Powers, in whom the Legislative and Executive were plac'd. *An Amalekite, an Enemy or a Stranger*, might be daring enough (as once it happen'd in *his* Time) to claim a share in spilling Royal Blood, in Hopes of being gratified by a Successor; but 'twas past Conception with Him, that the very same Act should ever be avow'd as commendable, or made the Duty of a *Subject*. He knew indeed, that the Crimes or

Cruelties

Cruelties of wicked Rulers might make them odious to their Country; and, good as He was himſelf, might afterward be conſcious, that thoſe very Sins of his, which brought down ſuch National Judgments from God, might be remember'd and reſented by his People: but how could he once believe, that a Prince of moſt unblemiſh'd Vertue and incomparable Clemency, ſhould himſelf become the Object of Popular Rage and Fury? He might ſuppoſe a King to fall by a ſudden, or a ſecret Hand; or in the Field by Subjects of his own, when attack'd promiſcuouſly in a numerous Army: But what would he have thought of a Sett of Rebels, who ſhould be hardy enough in cool Blood, and at high Noon-Day, to Arraign, Condemn, and Execute their Sovereign? *againſt whom*, in his Opinion (and in *His* too, who conducted his Sacred Pen) *they could not lift up their Hand, and be guiltleſs.*

I have yet mention'd nothing of the Religious Eſtabliſhment of the *Jewiſh* People: but as *That* was of Divine Inſtitution and Appointment, we may well conclude, from the ſeveral and ſolemn Expreſſions we meet with in the *Pſalms*, of his zealous Concern and Care for *the Temple and Sanctuary, the Houſe and Worſhip of God*, that Nothing could have gone nearer Him, than the Proſpect of its Ruin and Deſtruction. Yet ſuch was the Unhappineſs of our deluded People, and ſuch the Heighth of this Day's Wickedneſs, that a truly Primitive and Apoſtolick Church, founded in the

Word

Word of God, and eſtabliſh'd by Civil Sanction, fenc'd by Divine and Human Laws, was ras'd and rooted up, by the *Edomites* of thoſe Times, who cry'd, *Down with it, Down with it, even to the Ground.*

In ſuch unhappy Circumſtances as theſe; whether we conſider them as the Caſe of our Fathers only, or ſuppoſe they may poſſibly be ours hereafter; whether we look backward for our Humiliation, or look forward for our Caution; When our *Foundations*, Civil or Religious, *are thus deſtroy'd*; *What can the Righteous do?*

Give me Leave therefore to employ your Meditations ſuitably to the Sad Occaſion of this Day, by conſidering the Words in this double View. And accordingly, I ſhall endeavour,

I. To repreſent to you the *Foundations* of this excellent Government, broken and *deſtroy'd* in *the great Rebellion.* And then

II. Obſerve to you the Difficulties, under which they laboured, who were the *Righteous* of thoſe Times, who lov'd and valued our Conſtitution, how to bear, or how to recover that heavy Loſs. And

III. and *Laſtly*, I ſhall bring the Subject more home to our ſelves, by conſidering the Words before us by Way of Caution, That if ſuch be the Miſery of a ruin'd Eſtabliſhment; and if next to impoſſible it be when the *Foundations are deſtroy'd*, to reſtore, and rebuild them; then certainly we ought to preſerve and ſecure them, whilſt we may: for when they are once gone, *what can the Righteous do?*

I. Then,

I. Then, I am to repreſent to you the *Foundations* of our Civil and Eccleſiaſtical Polity *deſtroy'd*, &c.

That the Inſtitution of Government is from God, is as certain, as that the Nature of Man is ſuch, as both befits and requires it. It's certain too, that from the eldeſt Times, and in every Country, (which looks very much like the Appointment of God and Nature) the Rights of Sovereignty have been placed in ſingle Perſons, before any Popular Governments were known. And *this alone* ſhould ſtill recommend and endear our Conſtitution to us. But whatever Doubts there are about the Original of Civil Government, or however Others have varied from us, by Neceſſity or Choice, by aboliſhing Regal Power, or by a Defection from it; what ours both is, and ought to be, is certainly determin'd by our Laws, and immemorial Preſcription.

In the moſt early and moſt divided Times, as far as we can trace them, the Monarchies of this Iſland were only ſmaller, but were Monarchies ſtill; and when They fell, the Whole united in one and a greater Monarchy: and from that Time for many proſperous Ages, this Government has been always Monarchical. And whatever Interruptions may have been in a Lineal Succeſſion, Experience tells us, that the moſt finiſh'd Politicks can never fix a long-liv'd Government of any other Kind upon us. The Genius of the *Engliſh* People has always led them to it; the Religion of our Country ſuits beſt with it; our Laws from Beginning to End always ſuppoſe and eſtabliſh it; and it is ſtriking at the

Root

Root and Foundation of our Constitution, at any Time to attempt to alter or subvert it. Nay, even the wretched People of those Days, whose Wickedness and whose Misery we are now remembring; when they grew weary of their Happiness in an Excellent Prince, and were resolv'd *to put him down, whom God had exalted*, even those very Haters of Monarchy were brought to a tame Submission to the Government of *One*, who was but just before upon the Level with themselves. And it was happy for our Exil'd Sovereign, that no further Efforts were made to content this People, by restoring some other Parts of this Constitution to their Powers and Stations. For tho' the Executive is plac'd in a single Person, yet the Legislative we know is plac'd in many: and hence 'tis chiefly, that in propritey of Speech, and in the most Regular Times, we call our selves a mix'd Government. This Nation is never so happy as in the wholsome Constitution of Parliaments frequently and orderly assembled. They are the best Advisers and Contrivers of our Laws; and these are the best Supporters of the Throne. When the several Parts of the Legislature go Hand in Hand, with mutual Agreement and Consent; without Jealousie of, or Encroachment upon one another; then is our Glory highest, and Prince and People safest. Our Laws are Enacted by the Joint Consent of the Sovereign, and the Three Estates, and in the present Parliamentary Stile, *By the Authority of the same.* How long they have been so, I forbid my self the Enquiry. Whatever Privi-

leges

leges the Subjects of this Nation have, (and certainly they have enow) let them be contented with them: and may they ever enjoy them! Privileges sufficient for dutiful and thankful Subjects! for any but such insolent Demanders as were those of this Day, who, on pretence of having bestow'd, dar'd even to recal the Powers, which were legally vested in their Sovereign, and make Him at last their Subject and their Prisoner.

Thus were the Foundations destroy'd, and the Legal and Antient Maxims of our Government inverted.

For the Essence and Power of Laws is deriv'd from the Prince; and in Him is plac'd the sole Execution of them (without which the *best* Laws in the World would be lifeless and useless). And therefore by the Fundamental Constitution of this Kingdom, the Prerogative and Person of the Sovereign are Sacred and Inviolable, both guarded with the greatest Tenderness; and 'tis made High Treason to take up Arms without his Commission, much more against his Life, in any Manner, or on any Pretence; who (as we are a Political Body) is justly stil'd, *The Breath of our Nostrils*. The People are all accountable *to* Him; and his Ministers are accountable *for* Him; but all the Powers of the Land, (if our Laws say true) have no coercive Authority *over* Him. The Lords and Commons can pass no Law (not sure, a Law destructive to their Sovereign) without his Consent. The Lords, as a Court of Judicature, must try by Authority

deriv'd from the Throne, and according to the conſtant Senſe and Tenor of our Laws: But the Commons when their Houſe is fulleſt, and their Privileges higheſt, can't judge of the Life of the meaneſt Subject.

And as each Part of the Legiſlature, has its own Prerogatives, Powers or Privileges, bounded and aſcertain'd by Laws, and Cuſtom, and Antient Uſage, ſo are they the propereſt Checks and Barriers to each other, by which to keep the Ballance even, againſt every exorbitant Demand and Claim.

A Conſtitution *this*, reaſonable and eligible (if any ſuch in the World there be) when there's a due Proportion of Power, as well as a cloſe Connection of Intereſt in all its Parts! And yet as wiſely as this Conſtitution of ours is fram'd, and as well as it is guarded, it muſt not be denied that it has ſometimes been liable to Inequalities and Diſorders. In Powers and Intereſts ſo nicely pois'd, no Wonder, if there be ſometimes an over-ballance, thro' the Unſteadineſs of the Hand that holds the Scale, or the Contention of thoſe who ſhould preſerve it even. Yet let it be ſtill an Argument of the Strength and Soundneſs of this Conſtitution, that amidſt all the Diſputes and Conteſts ariſing from different Claims and Pretenſions, it has been ever able either to ſupport or recover it ſelf.

But of all the State-Convulſions which Memory or Hiſtory can furniſh us withal, none muſt be nam'd with *that*, which We *this Day* deplore. In the reſt, ſome of its Vital Parts have

have been preſerv'd, and there always appear'd ſome Glimpſes of Life and Hope. But in the Viſitation of this Day, *from the Sole of the Foot, even unto the Head, there was no Soundneſs* in it. *'Twas a Day of Trouble, Rebuke, and Blaſphemy.* When the Sovereign, in whom the Sole Executive was plac'd, was, with a Pretence of Law, but the Heighth of Iniquity, ſummon'd before his own Subjects, judg'd and condemn'd by the Rebels his Accuſers. When He who was Born a Prince, and whoſe Vertues and Accompliſhments anſwer'd as well as merited that Title, was arraigned as a Criminal, and executed as a Common Man. When the *Blood of the Mighty was vilely caſt away*, even of the Juſt as well as Mighty, *as tho' he neither had been*, nor had deſerv'd to be *anointed with Oil.*

When, for the ſurer Accompliſhment of this accurſed Wickedneſs, all the other Parts of this goodly Frame were broke and ſhattered. When the Biſhops were firſt ejected, as no eſſential Part of the Conſtitution, tho' our oldeſt and our beſt Laws, take the firſt Care of the Churches Rights, and make the Clergy one of the Three Eſtates. When the whole Houſe of Lords were voted uſeleſs and unneceſſary, as repreſenting none but themſelves; but truly, becauſe they rejected the Vote for trying the King. When the Commons, bad as they were, were neceſſarily to be purg'd, as not having enow of them, *Conſciences* ſufficiently *ſear'd* and hardned, to go thoſe Lengths of Wickedneſs, that were laid out for them. Yet did theſe wretched Miſcreants,

when thus reduc'd to ſo ſmall a Part of one ſingle Branch of the Legiſlature, impudently pretend themſelves the Repreſentative of the *Engliſh* Nation. " *A ſhameful Abuſe of Words* (as an eminent Preacher obſerved in this Place and upon the ſame Occaſion) " *to call the Junto of a vile Party, the Body of the People.* No: to the Honour of Parliaments be it ſpoken, (and it had been a ſore Objection againſt them, could it not); there was no effecting ſuch a thorow-pac'd Villany, till (in the *Pſalmiſt*'s Phraſe, where He purpoſely ſpeaks of Iniquity and Injuſtice) *All the Foundations of the Earth were out of Courſe.*

Dr. *Kennet*, *Jan.* 30. 1705.

If next we conſider our *Eccleſiaſtical Foundations*, the State of Religion and the Church; Good God! What a Mixture and a Mockery ſhall we find here? Never ſo great Pretenſions to Religion; never ſo little of the Subſtance and the Practice of it! That Church, which was *the Joy*, or the Envy *of the whole Earth*, ſo happily purg'd from Errors, and ſo ſufficient to refute thoſe ſhe had renounc'd, was to be reform'd into newer, and (if poſſible) yet groſſer Errors. That Government, which was *built on the Foundation of Prophets and Apoſtles, Jeſus Chriſt himſelf being the Head-corner-ſtone*, (and one would have thought, that *other Foundations, no Man would have dar'd to lay*), that *Government* it ſelf was no more in the Hands of thoſe Sons of Violence, *than as a tottering Wall, or like a broken Hedge.* From the Time that Chriſtianity had been planted here (let that be as early as it will)

Epiſcopacy

Epiſcopacy had been planted too : and no wonder ; ſince there's no Church in the Chriſtian World, but has had a Succeſſion of Biſhops from the Apoſtles, if it had Chriſtianity from them. And as *we had receiv'd*, ſo *we* happily preſerv'd, and *we* alone *ſtood faſt*, in this Epiſcopal Government, amidſt the many Changes and Convulſions at the Reformation. This *we* look'd upon and retain'd as the Inſtitution of God : upon this, *we* thought, depended the right Uſe and Adminiſtration of *the Means of Grace*, and theſe, *we know*, *are the Foundations of our Hopes of Glory*. But alas ! They who had already made ſo free with the Authority of their Prince, did not ſtick at laſt to uſurp *his* too, whoſe Vicegerents Princes are. Every one, that would, ſet up for himſelf, and intruded into the Sacred Office, under Pretence of purer Ordinances, and a more Goſpel-Miniſtry. Thus were deluded Souls moſt blindly conducted, and they who went purpoſely out of the Way themſelves, were truſted as the only and the ſureſt Guides. The fundamental Maxim among Proteſtants had been, that *the Holy Scriptures* were to be our Rule in *Religious*, and *the Laws of the Land* in *Civil* Conduct ; but theſe ſtood too apparently in the Way : therefore New Lights were erected to guide Men's Conſciences, and New Maxims were introduc'd to vacate both. The *Foundations* of Morality, as well as Chriſtianity, were ſoon overthrown by thoſe numerous Sects, that then like Locuſts overſpread this Land, and by that *Antinomian* Principle, in which they ſeem'd almoſt one and

all

all to agree; that the *New Covenant* is without any Condition whatsoever on Man's Part. A notable Reform from Popery this! For surely no Indulgences or Pardons can vacate more, than this hopeful Tenet of theirs, the Necessity of Holiness and Peace, as well as the Authority of Scripture it self; which asserts, that, *without them, No Man shall see the Lord.*

But this is not the only Instance, wherein the Papists and they have kindly agreed, and serv'd one another. For indeed, in the whole Transaction of those Years of Misery, it's worth observing, that while the Cry ran loudest against Popery, the whole Procedure was agreeable to it, and very much tended to introduce it. The *Power of the People* is a darling *Romish* Notion: from *them*, it devolves upon the *Pope*, as the Representative of the Universal Church. The Cause of Resistance was borrow'd thence; and is still supported by *their* Arguments. The Distinction between *Personal* and *Political* Capacity is theirs too. "*Non permitto tibi, ut Regi non pareas,* "(says the Cardinal) *quod esset contra Jus Divi-* "*num*; *sed facio, ut Ille, qui Tibi Rex erat, non sit* "*Tibi deinceps Rex.*" And what else is the Fanatick *English* of this Popish *Latin*; but, *We fight not against the King, but against* Charles Stuart. The running down the Authority of Bishops, and affronting their Persons, is directly from the Jesuits too: this they always did, and in this very Kingdom of our's, and on this Schismatical Principle; because they had a Mind to exercise their Ministerial Functions, without any Dependance upon,

upon, or Licenſe from them. And ſure it can hardly be diſputed, that the Subverting ſo well a built, and ſo well a Reform'd Church, which the Papiſts themſelves have always ſpited, and Foreign Proteſtants rever'd, as the only Bulwark againſt Popery, was ſerving the Conclave in the higheſt Manner. Thus did *the Heathen come* (by God's Permiſſion) *into God's Inheritance; his Holy Temple did they defile, and made Jeruſalem an Heap of Stones.* How were We crumbled into Sects and Parties, at the Ruin of this Church and Monarchy? Our Enemies were too too ſenſible what was doing, not to bring *their Axes and Hammers*, when they ſaw the *Foundations* ſtruck at. What Counſels and Contrivances at that Time among the devoted Sons of *Rome*? What a Day of Triumph was this Fatal Day to them? Who joyn'd ſo much as Papiſts in it? Who joy'd ſo much as Papiſts at it? They ſaw and laugh'd at deluded Proteſtants. Their Game was playing all the while, and ſo deep and deviliſh was the Plot, that We yet both fear and feel the ſad Effects on't. When the *Foundations were deſtroy'd*, the whole Fabrick muſt needs be crumbled: And even thoſe which were the principal and moſt neceſſary *Materials* toward *rebuilding it*, could not eſcape, without ſome Corruption, by having been ſcatter'd and diſpers'd abroad. So deep is the Stain and Guilt of Innocent and Royal Blood, that the *Foundations of many Generations* are weaken'd, and endanger'd by it!

For when the true *Foundations* of Religion and Loyalty were gone, Men eaſily ran into the other

other Extreams: for fear of Superſtition they turn'd Atheiſts, and courted Slavery to avoid Oppreſſion. From that Time to this, our *Engliſh* Blood has been tainted, and our *Engliſh* Principles corrupted. Thoſe Seeds of Schiſm and Sedition, which were then ſo plentifully ſown, have been ſo well cultivated ſince, and ſo ſparingly and ſo ſeldom check'd, that they have more than once got Head, and *had* well nigh ſtifled and extinguiſh'd all the Principles of Religion and Morality.

But I am bringing down your Thoughts too far from my propos'd Method; and I hope from the *preſent* State of Things too.

Give me Leave therefore, after this melancholy Repreſentation of our Civil and Eccleſiaſtical Polity in our Fathers Time; ſeriouſly to apply the whole to their and our unhappy Caſe, by Way of juſt Humiliation; and then to our ſelves by Way of Caution. And let me never ſo briefly propoſe the *former*, I am ſure 'twill ſufficiently enforce the *latter*.

And however grating it may be to ſome, or grievous to us all, yet let us (in Juſtice to *this* mournful Day) from the Hiſtory of thoſe unhappy Times, and from the ſhort Relation juſt now given You, from what you have heard, and what ſome of you remember, put together the calamitous Circumſtances of a Pious King, and a Loyal People; and then anſwer for me the Pſalmiſt's Queſtion: *What could the Righteous do?*

When

When they saw the *Breath of their Nostrils* just expiring, and with that their Polity dissolving: When they saw *the Anointed of the Lord taken in their Pits, under whose Shadow they had promised themselves Safety* and Protection: When they saw him Prisoner to a Rebel-Army, who had disbanded his own to make them easie and contented: When they saw him hunted and pursued and arraign'd as a Tyrant, who by their own Confession had pass'd more *good* Bills than his Predecessors, and no *bad* ones but of their extorting: When they saw his Blood thirsted after, his Royal and Innocent Blood, who could not without a deep and lasting Remorse, consent to the Death of a single Man, at his own Request, and in a Legal Way (if making a Law on purpose may be call'd so): When they saw Him, who had been charg'd with the Breach of the Laws of Nature and Religion, for denying Liberty of Conscience, abridg'd of that Liberty himself by those very impious Accusers: When they saw Him press'd to give up the Church and Cause of God, against his Judgment and Enquiry, against his Conscience and his Soul, against his Oath, and against the Laws: When they saw Him hurried to a Scaffold, there scarce allow'd Time for his Prayers to God, in which those Traytors *had* (as well as *needed*) the greatest Share: When they saw *the Crown fallen from his Head*, and that Head by execrable Villains sever'd from his Body, which by the Laws of God and Man was Sacred and Inviolable: What Part were the Righteous to act? What, to expect in all this Misery and Distraction?

Imagine but your ſelves, without any Orderly and Legal Government; without a due and regular Adminiſtration of Juſtice; your Regal and your Parliamentary Frame quite ſhatter'd; your Legiſlative and Executive deſtroy'd (every Thing the Reverſe of our preſent happy Poſture!); and then conceive your ſelves (if you can) without the ſoreſt Vexation and Oppreſſion; and contrive, (if you can) any poſſible Means of Relief.

For when thus We had baſely or tamely quitted our *Old Conſtitution*; what became of thoſe ſpecious Pretences of Glorious and Happy Times, wherewith this Nation had been long deluded?

That *Liberty* which had the Guard of excellent Laws, and the Protection of a merciful Prince, was ſubjected to the arbitrary Wills of inſolent Rebels. Men's Perſons were impriſon'd, and their Lives were forfeited: Malignancy was the Charge, and Loyalty the Crime: nor could any thing redeem their Freedom, or their Blood, but a Surrender of their Fortunes, or (what's a dearer Price) their Conſciences to thoſe mercileſs Exactors.

Thoſe *Properties*, which by the wiſe Conſtitution of this Kingdom were duly protected, and by its happy Situation were daily improv'd: thoſe *Vines*, which Men could ſafely *ſit under*, and plentifully partake of, were now no longer to be call'd their own. The Fences were broke at Will by every licentious Invader, and *whoever went by*, might with Impunity *pluck off the Grapes*.

That

That Breach, which had been unfortunately made by the *King*, and might have been eaſily ſtop'd up and heal'd, which was not opened without the Advice of the Judges, and might have been clos'd by the Advice of Parliament, (*dutifully* tender'd to *Him*, who was always as ready to *redreſs*, as they to *complain*) was by the Wickedneſs of ſome, and the Weakneſs of others, improv'd and widen'd, to the utter Deſtruction of all Legal Security and Defence ; as if the only Way to repair a Breach had been to make it larger, and Men's Eſtates could never be ſo effectually ſecur'd, as by laying all open and in common.

That orderly and regular Settlement of *Religion*, which had been wiſely reform'd, and happily preſerv'd, how was its Unity diſtracted ? Its Beauty defac'd ? Its Order unſetled ? And its very *Foundations* overturn'd ?

And when ſuch well-laid *Foundations* were *thus deſtroyed* ? *What could the Righteous do* ?

Nothing with any Force or Effect ! Thoſe deſperate Projectors, who had at firſt in View the Overthrow of Church and State, had now effectually compaſs'd their Ungodly Purpoſes : But alas ! how many of thoſe, whoſe Hearts were truly loyal, tho' their Heads were leſs able, were drawn in and miſled by Popular Noiſe and Jealouſy ? Had theſe but *known*, *in that their Day*, what all thoſe Struggles and Conteſts would have ended in, the Ruin of all their Civil and Religious Rights, of all that was dear and valuable, they would have taken up a Reſolution,

as they did afterward their Lamentation, in *Jacob*'s Prophetick Words, *O my Soul, come not thou into their Secrets; unto their Assembly, mine Honour be not thou united*; who in their impious and rebellious *Anger slew a Man, of God's Right Hand, after God's own Heart*; who pull'd down the best reform'd Part of the Church of Christ, that which was the neareſt in Doctrine and Practice, as well as the very same in Government, with the first and purest Ages.

But as Hopeless and Lifeless as our Constitution appear'd; and as ineffectual as were all the feeble Attempts *of the Righteous* to restore it: when all Human Means had fail'd, then did it please the Almighty, (of whose Appointment Societies are, and whose particularly is that of the Church) mightily to interpose and save. He looked upon these Old *Foundations* with Favour and Compassion. *He thought upon their Stones, and it pitied Him to see them in the Dust.* As sure Work, as our Enemies had made on't, by cutting up the main Stock, and corrupting and scattering its Branches: yet in this dark and gloomy Time, *did there spring up a Light for the Righteous, and joyful Gladness for such as were true-hearted.* Then did God, with whom 'tis equal and easy to save, without and against Hope, Interest himself in our Righteous Cause; by destroying the Oppression, under which we had groan'd, by restoring our exil'd Sovereign, by reuniting our shatter'd Frame, and scatter'd People, by reviving our Polity and Government in all its Parts; and above all, by re-settling his true Religion

ligion and Worſhip among us; and (unleſs thro' the Judgment of God upon our Sins, the ſame Sort of Men be *ſuffer'd again to ride over our Heads*) by eſtabliſhing it upon *ſure Foundations* for ever and ever.

And this naturally leads me to what I am juſt to conclude with; namely, applying the whole, by Way of Caution to our ſelves; that ſince ſuch is the Miſery of a ruin'd Eſtabliſhment, and if next to impoſſible it be, when the *Foundations are deſtroy'd*, to reſtore and rebuild them; then certainly we ought to preſerve and ſecure them (while we may): For when they are once gone, *What can the Righteous do?*

And, one would think, that while the Miſeries or the Mercies, this Nation has experienc'd, *are written for our Learning*, and are yet before our Eyes, there needs not much be ſaid to engage us all, to avoid thoſe Rocks, upon which We have at any Time ſplit, or from which We have been wonderfully preſerv'd.

1. It has been obſerv'd by a Prelate of great Experience and Diſcerning, ſpeaking of the Rebellious Times, that "their unintelligible Way of talking about Religion; crumbling into ſo many Sects; aſpirings of many, under the ſhew of Humility and Mortification, tended to make the Seeds of Atheiſm grow up plentifully. And to this (adds He, I ſpeak it knowingly) we owe the Beginnings of all thoſe impious and immoral Maxims, that have ſince overſpread the Land,

Bp. of *Sarum*, *Jan.* 30. 1680. p. 10.

I wiſh for the Honour and the Safety of this Church and Nation, that (ſince the Preaching that excellent Sermon) thoſe Maxims were totally extinct, or viſibly decreas'd. But alas! " theſe Effects continue ſtill. In Defiance of Religion and our preſent Laws, there ſeems to be an open, and a ſort of faſhionable Contempt, of every Thing that's ſerious and ſacred. *The Peſtilence, that us'd to walk in Darkneſs, now deſtroys at Noon-Day.* Prophaneneſs and Irreligion have their Schools and Nurſeries, their publick Profeſſors and daring Champions; and ſuch is their Audaciouſneſs, that it ſeems to call aloud for the Cenſure and Coercion of the Legiſlature, that they who deny their God and their Chriſt, *may be put in Fear, and know themſelves to be* the moſt Infamous of *Men.*

2. Since we have ſeen and known ſufficiently the Miſeries of Rebellion; it's Time (one would think) to diſcover and diſcard thoſe Doctrines, to diſcourage and diſtruſt thoſe Perſons, that would lead us to it. Shall they be look'd upon, as the beſt Guardians of our Church and Monarchy, whoſe Principles and Practices are oppoſite to both? Will a Republican ſupport the one, or an Atheiſt the other? Are they the beſt Subjects, who in the mildeſt and moſt gracious Reign, are fond of vindicating a *Duty*, unknown to Law and Goſpel, even that of *reſiſting the Higher Powers*? Are they our beſt Patrons and Protectors, whoſe *Mercies and Moderation have been always cruel?* No ſure: let us learn better to diſtinguiſh both Perſons and Things. He only is the *Righteous*

Man

Man (in the ſenſe of the Text) who will commend or condemn according to Right and Truth, let the Number or the Quality, of Abettors or Oppoſers, be juſt as it will: who will neither court the *Proud, whom God reſiſts*, nor *ſpeak Good of the Covetous, whom God abhors:* who will boldly take God's, and His Vicegerent's Part: and vote and act openly and conſtantly on the Side of Vertue and Obedience. For ſo obſerv'd the wiſeſt of Kings in his Time: *They that forſake the Law, praiſe the wicked; but ſuch as keep the Law, contend with them*, Prov. 28. 4.

3. Since the Enemies of this Church and State (tho' they are but too many) were never yet ſo numerous, or ſo ſtrong, as to *undermine our Foundations*, unleſs by working upon the Eaſineſs and Credulity of ſome, or the Envy and Impatience of others, in Principle, not at all diſaffected to our Conſtitution; let us learn at laſt to lay aſide all Perſonal Reſentments and Proſpects, which only ſerve to divide and weaken, and expoſe us. When our Cauſe was low and deſperate, then we could awake, and conſider and beſtir our ſelves; then we could truſt in God, and unite to one another. And now that We are ſet right again, let us not vote a Return to Miſery by murmuring and repining, by breaking or quarrelling among our ſelves; but let us love and value our excellent Conſtitution, and heartily join in its Defence and Security. Let us improve in the moſt Religious Loyalty to our preſent Sovereign, in the profoundeſt Veneration for her Sacred Perſon, in an impartial Obedi-

ence

ence to her Laws, in the humbleſt Deference to her Princely Wiſdom, and in totally ſuppreſſing all thoſe peeviſh Paſſions or perverſe Oppoſitions, which may diſturb the Serenity of Her Royal Mind, or deprive Her People of the *Bleſſings of Peace.*

4. And to conclude: Let us on this Solemn Day of Humiliation, *ſo chaſten our ſelves with Faſting*, that (whatever be the baſe and barbarous Mockeries of others) it may never *turn to our own Reproof.* Let us abhor thoſe Sins, which provoke God's Anger, (thoſe particularly of *this Day*) and deprecate thoſe Judgments, which we have ſtill Reaſon to fear.

And whatever other Effect *this Day* fails of, let it not, at leaſt, of this; to mind and convince us all, what little Certainty there is, in all thoſe Poſſeſſions, Authority and Power for which Men ſtruggle ſo much in this preſent World: So that, tho' it never be our Misfortune (and God in Mercy forbid it ſhould) to ſee our *Foundations once more deſtroy'd*; yet, ſince in the Nature of Things, the *Foundations* of all Human Conſtitutions are uncertain and mutable, let us in Imitation of the great Monarch and Martyr of this Day, fix our Thoughts on that Time, when God ſhall call us to Himſelf, *with whom is no Variableneſs, neither Shadow of changing*; on that *City, which has Foundations, whoſe Maker and Builder is God:* To which happy Place, &c.

FINIS.

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